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ABSTRACT

This report describes a 1-week residential in-service course dealing with intercultural education and attended by European teachers from ten countries. The following presentations are reviewed: (1) "Welcoming Address" (D. Lawton); (2) "Interculturalism and the New Swedish Teacher-Training Programme" (C. Sparrman); (3) "Multicultural London" (J. Gundara); (4) Multicultural Education in England" (J. Singh); (5) "The Media and Multicultural Society" (B. Ferguson); and (6) "Multilingualism in London Schools" (S. Alladina). Group field trips to the following school systems are described: (1) Hammersmith/Fulham; (2) Greenwich; and (3) Lewisham. A panel discussion is described, summarizing the participants' experiences. The appendices comprise the following: (1) a copy of the course program; (2) a list of participants; and (3) a list of groups for school visits. (FMW)

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The CDCC's Teacher Bursaries Scheme

European teachers' seminar on
"Intercultural education"

London, 20-25 March 1988

Report

UD 026 890

Forty years
Council of Europe

Strasbourg 1989

Strasbourg, 27 February 1989 DECS/EGT (89) 13

COUNCIL FOR CULTURAL CO-OPERATION

The CDCC's Teacher Bursaries Scheme

Course/Seminar on
"Intercultural Education"
London, 20-25 March 1988

Arranged by

The In-Service Training Department of Uppsala University,
The Institute of Education,
Centre for Multicultural Education,
The University of London,
and the Commonwealth Institute, London

REPORT

edited by

Carl-Axel SPARRMAN and Michael WILLIAMS

The views expressed in this report are those of the authors and do not necessarily reflect those of the Council for Cultural Co-operation of the Council of Europe

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BACKGROUND TO COURSE

When planning an in-service course there are of course a multitude of things to take account of. The following is not meant as a comprehensive list but rather some of the things we thougt important in planning this course.

First of all there is the difference between what I would call a "closed" and an "open" in-service course. By closed course I mean a course which has a clearly defined content closely related to a specific subject in the curriculum such as "The use of video in foreign language teaching", "Acid rain", "The 30-years war", etc. This type of course has a defined body of knowledge, has a beginning and an end so to speak and can be seen as an entity and as an answer to the (stated) needs of the participants. You go to the course, learn a few things and go home and use what you have learnt in your teaching in that specific area. (Most participants seem to have this type of course as the norm in the back of their heads when they apply for or attend a course). The open course generally treats subjects like intercultural education, equality, human rights etc, and it is open in the sense that the course is a learning experience in an on-going process and it is up to the individual participant to draw his own conclusions, match them against previous experiences and decide what can be used. The open course as such does not provide the answer for the participants (it might suggest solutions) but rather poses questions.
We thought we should plan an open course.

When you design a residential in-service course of one week dealing with intercultural education and with participants drawn form about ten countries you have to decide if the course in itself should be an - or the - intercultural experience. In other words if you should keep the group together, bring "reality" to the course, that is lectures by experts for the participants to discuss, reject or take in. That may lead to a rewarding experience for the participants, the forming of friendships and in general an intercultural European experience, though superficial and perhaps not very real.

Another way is to split the course-group into working groups (I am still talking about a residential course) and for example make them go into a London area to visit schools, employment agencies, citizens' advice bureaus, health care facilities, churches, support groups and talk to people, make observations, take notes and then come back to the course, work with their material, draw conclusions, make comparisons and share them with the other groups. In other words you make the participants go out into society and bring back to the course a fragment of reality as they see it, not as someone else sees it.

Of course one can argue that it is impossible to really observe or see anything of value in a day or two, that one sees through one's preconceived notions but at the very least the group will have seen more or less the same things and they can discuss their interpretations afterwards. Furthermore it is not an expert who has

selected his reality to lecture about. (Seeing your own culture is perhaps the most difficult task of all.)

This latter strategy inevitably leads to a less pronounced intercultural experience for the course group as a whole, at least superficially, but in the long run perhaps, it is a more rewarding one.

A special problem raised by CDCC courses is this. One country - your own country - is running the course. The intercultural experiences, of Sweden in this case, inevitably play an important part in designing the course (Swedish prejudices?). The fact that the venue is London is, of course, also important. Both these aspects take up time during the week. How then do you bring in the European experience into the course, when you have ten representatives? By giving them half an hour to present their own experiences? Or that of their countries? Five hours of solid presentation? One hour a day? Or can you say to the participants: Make your own comparisons! Draw your own conclusions! Talk to each other! Be intercultural!

2 WELCOMING ADDRESS

Professor Dennis Lawton, director of the Institute of Education, the University of London welcomed the participants to the course. He described the federal nature of the university and the many resources available to it. The work of the Institute for Multicultural Education is of great importance and has been recognised in Britain and throughout Europe for its contributions. Professor Lawton went on the point out that British education is going through some important changes notably the introduction of a national curriculum. Central to interculturalism is the readiness to question our common sense understandings of the world. This was illustrated by Professor Lawton when he explained that by "British education" he meant "English and Welsh education", since Scotland and Northern Ireland have their own systems.

3 INTERCULTURALISM AND THE NEW SWEDISH TEACHER-TRAINING PROGRAMME

Carl-Axel Sparrman from the INSET department of the University of Uppsala stated that much of the work that has been done under the auspices of the Council of Europe has permeated Swedish thinking. The new programme for teacher training for example promotes the integration of home language teachers with mainstream teaching. The new training programme for all future teachers begins with an analysis of one's own attitudes and one's knowledge of one's own culture. This is true for new teachers but also for established teachers, (this course being such an example).

This reform will be implemented in the fiscal and academic year of 1988/89. It will change the teacher training for the compulsory school which comprises classes 1-9.

The parliamentary decision from 1985 states that teacher training for the compulsory school should form one study programme (instead of three or five as at present) but with two orientations; one directed towards working in classes 1-7 (140 study weeks or points) and one towards working in classes 4-9 (180 study weeks or points). The new training should have common elements giving the teachers to be a common frame of reference for their work in school regardless of the option they have chosen.

The National Board of Universities and Colleges has said that 40 to 50 points of the training should be common to all trainees. Apart from a course in the theory and practice of teaching, language development and creative arts should be represented.

Trainess for classes 1-7 should also be given such a training that they can handle all teaching in classes 1-3 (c 45 points). Then they can also deepen their knowledge in Swedish and Social Studies or Mathematics and Natural Sciences (c 35 points). They can furthermore choose one of the subjects: Music, Art, Physical Education and English (c 15 points). Furthermore another option exist. A student can choose to study Swedish and Swedish as a second language.

Besides the common part, those training for classes 4-9 will receive a specialized training in one of the following alternatives (130-135 points).

- Swedish/Languages (English/French/German, Home Language, Swedish as a second language)
- Social Studies
- Natural Science
- Natural Science and Mathematics
- One of the following subjects: Study of children and childhood, Art, Home Economics, Physical Education, Crafts and Music in combination with one of the subjects Swedish, English, German, French, Home-language and Mathematics.

Regarding the training of home language teachers the National Board of Universities and Colleges has described three different groups, for which training should be arranged.

1. Training for students with Finnish, Tornedals-Finnish (a regional variety of Finnish spoken in northern Sweden) and Sami (Lappish) is to be integrated within the training for classes 1-7 described above. Students with Tornedals-Finnish and Sami also need to be able to use Swedish as a medium of instruction and to teach Swedish. Thus the training for those students should be prolonged to 160 points. For the truly bilingual students (primarily Finnish) there should exist a possibility to acquire a certificate in Swedish (20 points) after they have finished their training (140 points).

There are, however, several groups which have been in Sweden for quite a long time and where the second of third generation are now being educated. They should also have the language capability to

train as bilingual teachers. Consequently an option like the one described below should be offered to students with a different mother-tongue than the ones mentioned above, under 1.

2. Training in home-language should also be given within the training for classes 4-9 for bilingual students specializing in languages and in practical and artistic subjects and another subject.

3. A third group consists of immigrant or refugee groups newly arrived in Sweden. Because of language difficulties it is highly unlikely that they could meet the entrance qualifications particularly as regards Swedish. Thus there is a need for a specialized training aimed at work among immigrant pupils using their home-language.

Among the general aims for the study-programme for the reformed teacher training you can read the following.

The students will be trained to work in a comprehensive school system which has the task of providing every individual, regardless of social and cultural background, economic or other conditions, with a comprehensive education.

Through their training the students must become aware of their own attitudes and values and they should be encouraged to analyse and adapt these as part of their personal development.

The students must, in their training, be given the means to enhance their knowledge of their own culture and to convey this cultural heritage to generations of pupils. The training programme should stimulate an on-going contact with cultural activities and foster a wish to participate in the school's contribution to the cultural life of the community as a means to realising the goals of society's official cultural policy. For a future teacher it is vital to develop the ability to make use of the variety of communication methods available - words, pictures, form, movement, drama, - in order to create a child - and youth - culture of a high standard.

The training should enhance the students' ability to foster international understanding in their pupils and prepare them for their work in a multicultural society. Since Sweden today has many different ethnic groups, the students must also be given such training that they, as teachers, can contribute to their pupils' understanding of and sympathy with minority groups in our country. The students must also be made aware of the fact that they as individuals and as a part of a group are participating in intercultural processes. An intercultural perspective must therefore be intrinsic to the contents and organization of the training programme.

Their training should also prepare the teachers for on-going changes in society and for a renewal of teaching in the schools to keep pace with scientific developments.

4 MULTICULTURAL LONDON

Jagdish Gundara, the head of the Multicultural Centre, immediately challenged the stereotypical image of London as a monocultural capital and, also our understanding of English history, by tracing and exemplifying the contributions of numerous individuals and groups from diverse cultures. London has been centre of migrations for both indigenous and non-indigenous groups for almost 2000 years. Dr Gundara drew in words a different map that is also London and in doing so made us aware of the importance of re-drawing the mental maps of our own cities and societies. In this respect it is important to remember that multicultural societies preceded the nation state.

In welcoming you to Bloomsbury one could say that you are in a very new part of London (Londinium), which was perhaps the largest Roman city in these islands by the first century AD. Of course when the Romans occupied Kent and Londinium there was no Britain as such because Britain is a relatively recent development as a nation, comprising even today England, Wales, Scotland and Northern Ireland.

Roman influence was replaced in the 5th century by that of the Picts, Celts, Saxons and Normans. Subsequently, the Italians were involved in banking in Lombard Street between the 13th and 16th centuries. They came from Lombardy, hence the name Lombard Street. However when Henry VIII came to power and broke with the Roman Catholic Church the influence of the Italian Renaissance had already forged new links in Britain, with British patrons attracting Italian scholars, architects, scientists, craftsmen, opera singers, dancing teachers, riding instructors and fencing masters. When you are in London however do not only think of Italian élites but of the many ordinary citizens and workers who have built this city. Amongst the Italians were numerous vendors, entertainers, itinerant workers, plasterers, labourers who laid terrazo, mosaics, parquet and asphalt.

Giovanni Casanova, who was born in Venice in 1725 and stayed in London 1763-64, said this about England:
"Nothing is as it is anywhere else. The very ground is of another colour, and the water of the Thames tastes differently to that of any other river. Everything in Albion has a character of its own; the fish, the horned cattle, the men, the women are distinct types to be found nowhere else. Their mode of life, especially with regard to cookery, is totally unlike that of other people "...
Since Casanova could not set up a lottery business, as he had in Paris, and could not speak English, he hired Jerbe, a multilingual black servant to help him in his business. This raises the interesting question of why Jerbe was multilingual in the London of 1763-64. Since not much is known one can assume that as a freed

slave he had functioned as interpreter in various societies and languages ...

Giuseppe Mazzini, who fought for a united and republican Italy, also lived in this area (at 183 Gower Street), as did Joey Grimaldi, the greatest British clown, who was born on the site now occupied by the London School of Economics ...

When Mussolini came to power Italians were interned. The owner of the "Quo Vadis" restaurant in Soho, Peppino Leoni said of his internment:
"As I walked down the corridor towards the cells I felt a sudden hatred for the police, for the British Government which had issued instructions for my internment, and for all forms of authority. I had slaved for years, in fact 33 years, because I first came to England in 1907, to establish my restaurant, and a man of my own nationality had destroyed everything in an instant ... I deeply resented the fact that after 33 years in England with no political blemish on my record, I'd been scooped up without proper consideration".

During your week here you will hear and maybe see the resentment of the Black Community (against the police) for not defending them; in fact, for being oppressive towards those who are already victims of racism in this society. Please also remember that (while Jerbe was multilingual), the language of Britain was not always English. The ruling class in the 12th century spoke French as did the Jewish community which was associated with it. England was a multi-faith society in the 12th century and there was religious prejudice during the Crusades. The nobles, who were in debt to Jewish financiers, ganged up against not only the financiers but the Jewish community as a whole. The Jews lost the patronage of the crown and Italian and French Christians took over their role as financiers. In 1290 all Jews were expelled from England.

When you think of England with your "commonsense understandings" of it as an English nation, question your own understandings, question its history. Jews also returned as converted Christians from Spain in 1492. Think of what that means in terms of your own understanding of this country, because Marrano Christians in 16th century Londons were in fact Jews. The Sephardi Jews from Portugal and Spain were soon outnumbered by Askenazi Jews who spoke Yiddish and came from Central, Eastern and Western Europe. They were peddlers of fruit, jewellery and knives.

When you see the Tower of London think of it as well as a place in the 13th century which was a sanctuary for Jews from rioting mobs. Later it was used by the constabulary as a prison for Jews.

In the 19th century the Rothschild Bankers were used by the British government to transfer subsidies to allies during the Napoleonic Wars and also to raise money to compensate slave owners on the abolition of slavery as well as to finance the Crimean War and the Suez Canal.

The ordinary Jewish community was involved in the production of cheap clothes, many of which were sold in Petticoat Lane. Rudolf Rocher, whose portrait hangs in the Whitechapel Gallery, was their champion. He was a trade unionist and philosopher. If you hear the word "nosh" you will immediately recognise it as meaning "food", adapted from the Jewish culture. The Cockneys of the East End were also struck by Jewish kosher food so that when you hear nowadays "Is it kosher?" it means "Is it clean/fair/genuine/proper?"

On 4th October 1936 a famous Spanish slogan "They shall not pass" was used as a slogan against the British Union of Fascists. The Battle of Cable Street stopped the fascists, who were helped by the police. A mural designed by David Burnington was completed in 1983 after being vandalised by modern-day fascists. The current racist and fascist activity in that area against the Bangladeshis has a long history. This is a history of ordinary Londoners, English, Jewish, Bengali joining together to resist fascism and racism.

Benjamim Disraeli who was born in Theobald Road, became the British Prime Minister (as an Anglican) although he continued to fight for the Jews to enter the House of Commons.

In 1850 Karl Marx moved to Dean Street where Leoni's expensive restaurant is located. For Marx London was a laboratory. During this course you should also look at London as a political, social and economic laboratory but primarily as an educational one. What has the existence of the Inner London Education Authority and its policies on race, sex and class done to reduce or eliminate racial, sexual and class inequalities? Why is the central government going to disband ILEA? (The Inner London Education Authority)

Freud like Marx had rejected religion and had found London a sanctuary. He named his son Oliver after Oliver Cromwell, partly because Cromwell had allowed Jews to return to Britain. Freud was cremated in Golders Green Cemetery.

Most Londoners have migrated here at one point in their family history. This applies to most of the English as well as the Welsh, Scots and Irish. The Irish trickle started in the 12th century but after the reconquest of Ireland in the 17th century migration increased and the area around St Giles became known as the Irish settlement. The 17th and 18th centuries also saw the rise of anti-Catholic sentiment witnessed in the Gordon Riots in 1780 when Irish shops and churches were burnt and hundreds of lives were lost.

Increased British control over Ireland and the Potato Famine in 1847-8 led to a peak immigration. The Irish settled more and more in various London districts such as Paddington, Kensington, Hammersmith, Willesden, Camden and Islington. The poverty of these immigrants meant that they took the worst and lowest paid jobs as unskilled and semiskilled labourers.

Theobald Tone was born in Dublin and came to study law at Middle Temple 1787. By the time he returned to Dublin his basic purpose was "To subvert the tyranny of our execrable government, to break the connection with England, the never-ending source of our political evils and to substitute the common name of Irishman in place of the denominations of Protestant, Catholic and Dissenter". This statement still rings true of the Irish struggle and Northern Ireland today. It is also true of others who are black British citizens living here after massive dislocations of their original societies caused by England.

Others like Sir Roger Casement who revealed the cruelty of colonialism and exploitation in Africa and South America, later worked for the Irish nationalist cause. During World War I Sir Roger Casement was captured by the British, imprisoned in the Tower of London and hanged in Pentonville prison.

Jonathan Swift, author of "Gulliver's Travels" also wrote a satire on the poverty in Ireland in 1729. Other Irishmen who lived in London were Oliver Goldsmith, Sheridan, Oscar Wilde, Yeats, Sean O'Casey. And GB Shaw wrote in "The Man of Destiny" 1895: "There is nothing so bad or so good you will not find an Englishman doing it; but you will never find an Englishman in the wrong. He does everything on principle. He fights you on patriotic principles, he robs you on business principles and enslaves you on imperial principles".

The imperial principle was also responsible for the Cypriots we see all over London. The Greeks, the Turks and the Cypriots are part and parcel of the dissolution of the Ottoman Empire. Of course one can say that they are not British or even European but I invite you to think again.

The imperial enterprise of Britain is one aspect of its history. The other aspect is that of Roman colonisation of these islands. Blacks, who are referred to as recent Britons, have been here from the Roman times although after the departure of the Romans from the 5th century blacks returned first in the 16th century when the opening up of trade with West Africa led to the arrival of black servants. In 1601 Queen Elizabeth I issued the first edict to banish "Blackamoors" from her realm. However, this edict was unsuccessful and blacks have continued to live and work here with large-scale settlement in the mid 17th century and late 18th century - when Britain was heavily involved in the slave trade. British goods were exported to Africa, in exchange for which African slaves were sent to the Caribbean and the Americas. This triangular trade led to the growth of Liverpool, Bristol and London and was an important ingredient of and provider of funds for the British industrial revolution. Freed black slaves lived along the riverfront around Limehouse. The population of Blacks in the 18th century was predominantly male and numbered around 20 000.

The British poor were opposed to the slavery of Blacks because they saw it as similar to their own treatment. However, their

opposition was not listened to because they had little legislative power. Once Blacks became enslaved they campaigned for the end of slavery. Olandah Equiano, Ignatius Sancho and Ottovah Angoano played a significant role to this end. In 1787 Angoano wrote: "Is it not strange to think that they who ought to be considered as the most learned and civilised people in the world, that they should carry on a traffic of the most barbarous cruelty and injustice, and that many are become so dissolute as to think that slavery, robbery and murder are no crime".

Black loyalists fought in the American War of Independence and black seamen came to settle after the Napoleonic Wars 1792-1815. During the 19th century the black population in London and in Britain declined. Some were transported to Australia, including William Luffay, a black chartist leader.

In the late 1880's the development of steamships led to an increase in shipping links with the Caribbean and West Africa, which led, in turn, to the rise of small black communities in the dock areas of British ports.

The contemporary Black British community has resisted oppression. They have demonstrated this resistance in Toxteth and Moss Side in Manchester, in Brixton, Southall and Broadwater Farm in London. Blacks resist racial oppression in schools, in employment, in poor housing areas. The current resistance to oppression is no different from the historical resistance of Africans in Africa, of the Massons in the Caribbean and the Americas.

Masses and groups have suppressed histories. You will meet some ordinary London children with personal unrecorded testimonies and histories. Remember also that if women's history is unwritten, Black women's history is even less well known. This is evidenced in the case of Florence Nightingale. You all know her name and the Crimean War. But do you known of Mary Seacole? In 1854 she went to serve as a nurse in the Crimea but not before she had been refused by organisations in London to help in their work. While you are in London think of the young girls and women whose lives have made this city but whose lives are unrecorded. Mary Seacole's work was recorded by William Russell of the Times, and Punch magazine wrote in December 1856 "She gave her aid to all who prayed
To hungry, and old and cold;
Open hand and heart alike ready to part
Kind words and acts and gold."
At the end of the war Mary Seacole, aged 51, returned impoverished to live in London and died here in 1881.

When you see Black Rastafari in London with their long hair and red, green and gold coloured caps associate them with the Emperor Haile Selassi, who was Crowned Prince Ras Tafari in October 1930 and spent years of exile in London after 1936 when the Italians invaded Ethiopia. At Waterloo station the Emperor said: "At the railway station in London the British public gave us a great welcome ... The people assemblied there demonstrated to us their

participation in our grief, and we admired the tenderness and kindness of the British people".

Two famous Indians, Gandhi and Nehru, who spent some time in London. They formed the largest political and anticolonial movement of their century. During his visit to London in 1931 Gandhi stated:
"I am not conscious of a single experience throughout my three months stay in England and Europe that made me feel that after all East is East and West is West. On the contrary, I have been convinced more than ever that human nature is much the same, no matter under what clime it flourishes, and that if you approached people with trust and affection you would have ten-fold trust and thousand-fold affection returned to you."

While Gandhi's sentiments were lost on the British in India they, I hope, will strike a chord with you. I hope during this week that you will be able to draw a different map, perceive a different territory, that is London. The territory is historically multicultural and has complex realities, some submerged and invisible, yet very real.

5 MULTICULTURAL EDUCATION IN ENGLAND

Mr John Singh from the Department of Education and Science unravelled the intricacies of the inspectorate system and gave an historical account of the development of government policy in the field of multicultural education. In 1976 a government report focussed on the critical issue of initial teacher training and stressed how important it is for the teacher to have knowledge of the ethnic diversity in his/her own society. The question of in-service training in the field was also seen as crucial. Ten years later a Central government scheme was implemented to fund INSET in a number of priority areas, of which ethnic variety was one. The Secretary of State also recommended that teacher training practice take place in ethnically diverse communities.

The earlier response to migrant families was to view their presence here as temporary. They would return when they had reached a level of economic self-sufficiency, therefore the primary need was in the provision of teaching English as a second language. There was no recognition of the broader issues, of the cultural dimensions. However, the Swann Repport (1985) sees cultural pluralism as the goal and not assimilation into the dominant English culture. The part as it were should be integrated with the whole but retain its separate identity. At the same time the importance of social integration should not be ignored.

The result of permanent migration is that there are a whole range of British citizens today with diverse faiths and cultural affinities. Mr Singh stressed however that "it is important to ensure that society in general develops a caste of mind to see all children as our children. The tendency is the opposite in some places.

But if we achieve this goal many of the problems we face would disappear."

The report "Better Schools" presents an over-arching policy in which one can distinguish three strands dealing with multicultural matters. Firstly, there is a need to respond to the particular needs of individual children (language, religion, previous experience). Secondly, children must not been seen in isolation and must gain a basic understanding of the nature of their own society. Thirdly, the issue of race relations must be addressed urgently because of the growing hostility towards different ethnic groups. Sixty of the ninety-seven local education authorities have developed a policy in this field. There is a growing tendency to refrain from withdrawing bilingual children from mainstream studies for mother tongue classes, because this delays the achievement of full fluency in English.

6 GROUP REPORTS

The course took place at a time in Britain when the state educational system was being subjected to "far-reaching and fundamental" reforms. The growing centralisation of educational policy with the coming of a National Curriculum is seen by some as a threat to intercultural education. Another threat is the probable demise of the Inner London Education Authority. It was Crispin Jones who explained the historical background and what ILEA's strengths and weaknesses were.

The Inner London Education Authority provides for the educational needs of around 300 000 children, 200 000 students and 250 000 adults. The social problems that exist throughout the United Kingdom are more concentrated here so that 70 per cent of the deprived areas in Britain are within the authority. ILEA pupils account also for almost 50 per cent of free school meals. At the primary level 27 per cent of children come from single-parent families whereas the corresponding figure at the secondary level is 28 per cent. Unemployment is at 28 per cent for primary schoolchildren's parents and 20 per cent for secondary school. The population density is 26 times greater than the country as a whole. 50 per cent of secondary and 25 per cent of primary schools were built during the last century. In the 1987 language census it was ascertained that 172 languages were then spoken in the ILEA area. One in every four pupils spoke a language other than English at home. The corresponding figure for 1981 was 14 per cent and 1985 19 per cent.

After this important background information preparations for the field studies ensued. The facilitators had organised ambitious one-day programmes covering school visits and visits to support systems. For many participants it was a learning experience where new possibilities were discovered which can lead to changes in current practice and to further insights into the enrichment that an intercultural approach to mainstream education offers. Individual contacts were made which will lead, it is hoped, to a fur-

ther sharing of experience across national boundaries. Most of the groups reported a strong commitment to interculturalism at the primary level but observed a waning interest at the secondary level.

Almost all reports noted the positive atmosphere in the schools. Child-centred approaches predominated at the primary level where pupils took continuing responsibility for their own learning. Hard evidence of interculturalism was not often apparent on the brief visits but this did not necessarily reflect the lack of an intercultural approach at the individual school. Indeed it was suggested by one group that a successful intercultural curriculum could well be unobtrusive, but still effective. Others noted that the role of outside agencies such as youth clubs and community centres was a crucial complement to the work taking place in the schools. Intercultural education must not be an isolated school phenomenon where compensatory work is done leaving mainstream society oblivious to the need to re-examine its very base. Intercultural education must be the starting point for an intercultural society.

a) Group A: Hammersmith/Fulham

Group A visited the ILEA division 1 area which covers Hammersmith and Fulham. The group visited two mixed primary schools, one boys' secondary school and two Teachers' Centres. The Munster Primary School had 201 pupils of which 25 per cent were black. There was a section 11* teacher who assisted immigrants in the classroom, advised teachers and made materials. The immigrant pupils withdrew at times to their own well-equipped classroom to work with English. There was constant pupil activity with each one working at his/her own level. Pupils made their own booklets and made frequent excursions to collect material. In one of the classes the pupils were working on Ireland. It was interesting to note that those pupils with an Irish background denied their origin - perhaps a way of accomodating their views to those they feel the majority have and an indication of how they felt the community valued such origins.

In Canberra Primary School the ESL teacher worked with a group of pupils on a project on London. The pupils were very proud of their school and identified closely with their new country. Pupils' home backgrounds were drawn upon in the teaching situation - on that day a girl who had been born in Kenya provided personal information about the country. A positive outcome of this visit was a correspondence project with a Swedish school and a planned return visit in June. An intercultural approach was also evident in the music lessons, where listening to and playing steel band music was a central activity.

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* Section 11 teacher: The 1966 Local Government Act provides central government funds for the teaching of English as a second language

The secondary school had predominantly black pupils. All the pupils were well-dressed (In the eyes of the group) in their school uniforms. Many pupils expressed the belief that their school was for the more able. There was not much evidence of an intercultural approach in the lessons the group visited.

Teachers' Centres are of two kinds: the Divisional Teachers' Centre, which is more primary-oriented and near to where the teachers work (and thus has a more effective outreach) and secondly Teachers Centres for subject areas which are more oriented towards secondary schools and can be far away.

The Macbeth Language Centre is a place to which pupils were brought to observe and participate in intercultural activities together with their regular teachers. It is primarily a language centre which organises workshops and disseminates material on bilingualism in the classroom. One of their activity days had the following goals and content:
"We have taken as our starting point this term the Chinese story "Yeh-Shen". This is basically the same as the European story "Cinderella" but it pre-dates Cinderella by some thousand or so years.
The workshops have been designed to develop aspects of the story - turning it into a play, for example, or working on some music that might be played at a wedding feast.

The masks workshop introduces the possibility of turning the Cinderella story into opera, taking a look at authentic Chinese opera masks, originally painted on the faces of the actors. The different painted mask styles represent different characters in famous Chinese stories. Chinese opera masks vary in style from one region of China to another. The masks workshop will be looking specifically at opera masks from Szechuan."

This centre was a clear example of new initiatives in INSET. It was stated that traditionally much INSET is a question of cooking without all the ingredients but here the teachers do the actual job with their class.

b) Group B: Greenwich

This group visited two primary schools, a Teachers Centre and a Council for Racial Equality Forum. The population of this area was predominantly white around 15 per cent representing non-white cultures, the majority of these coming from Bangladesh, Pakistan and India. The group visited the Conway Infant and Conway Junior School, two schools that shared the same building but had different headteachers. There were about 500 pupils on the roll and the languages spoken other than English were Urdu, Gujerati, Bengali and ten others. Pupils came from eleven different countries and represented the Sikh, Muslim, Hindu and Christian faiths. The Infant School staff had recently agreed on a staff policy and code relating to intercultural questions. In it they state that

1. We see multi-ethnic education as being based firmly on the principle of equality of opportunity for all children, whatever their experience or ability, gender, background, culture or race; providing for their needs so that every child has the chance for optimum achievement. The operation of this principle means that in a situation of inequality special provision may be necessary for needs that are particular to minority groups.

2. The atmosphere of the school should reflect the multi-ethnic composition of Britain today. Our school environment should especially represent the community of which it is a part, showing value for cultural diversity in every aspect of school life. Each parent and child is integral to this community and should feel confidence in their identity within it. A balanced curriculum should be multi-ethnic. It is important that this is apparent in the content, resources and techniques which we employ. Multi-ethnic education provides us with the means to reject both conscious and unconscious racism.

3. We regard all pupils as being of equal worth. We are committed to a policy which will identify and remove racism and discrimination against any group or individual. As teachers we are uniquely placed to influence the quality of life within our community. The education we offer should lead children to develop independence, responsibility, value and respect for others free from racism and prejudice. We see racist behaviour as undermining and damaging to the individual and therefore it cannot be overlooked or condoned. For our policy to be effective we must have the support of all teaching and non-teaching staff, parents, pupils and the local community.

There was also sanctions for racial name-calling and a concrete plan of action in dealing with transgressions of the code.

The Greenwich area, division 6 had a high percentage of native British inhabitants (83.3 %) but they were not as highly represented in the school population the group visited. Multiculturalism was welcomed by the schools' heads and was immediately obvious to the visitor through the multilingual notices, book displays and pupils' work. Festivals such as Diwali were observed by the whole school and in the topic work for each year contributions were encouraged and sought for from the various cultural backgrounds. Some mother-tongue teachers welcomed all pupils to their lessons and in one class everyone had learned some names of foods in different languages. The goal was to increase a multicultural awareness and to avoid some of the negative aspects of isolating mother-tongue pupils from the rest of the class. However, one of the heads stated that it was not possible to pay respect to every culture equally.

Much of the material used in the mother-tongue classes had been produced by the pupils and their teacher. Some of this was of such high quality that it was being made available to other schools in the ILEA area.

The encouraging work we saw in the primary school can only lead to a permanent change in attitudes if the community at large shares these goals. Contact with parents and the community was seen as an important goal by the headteachers. There also exist external organisations to help in achieving this goal. One such is the Greenwich Council for Racial Equality which covers all aspects of race relationships in the community and monitors developments. We met the Education Liaison Officer Mac MacAllister who stated that his primary function was to inform the authorities of the needs of the community.

There was racial inequality in the field of employment and a need to help school pupils with knowledge of various institutions. A resource directory was being planned as were community language and mother-tongue evening classes. A supplementary school had been started on Saturday mornings which catered for 40-50 children. The Education Liaison Officer held information meetings for parents and encouraged the setting up of consultative groups for a regular flow of information.

The group rounded off their field day by attending a seminar at a Teachers' Centre on the "Early Years Curriculum" with special reference to how intercultural issues could be brought into the curriculum. Much of the debate in the ILEA area had focussed initially on anti-racist education and not much time had been spent looking at the interrelationships of race, class and gender in relation to the curriculum. There is a risk that if one focuses on taking an issue like race out of context and developing anti-racist education one will move further away from mainstream education. Anti-racist education is not central to thinking on education in general. Therefore it is important to develop a strategy whereby race, culture and gender are central to the curriculum. Britain is today a multi-cultural society with endemic inequalities that are reproduced by the education system. What is needed is education for a multicultural society. In current mainstream education the child's culture and social experience is silenced, especially if the child comes from a minority culture. It is essential to meet the children where they stand and to value what they bring with them to school. Therefore to the traditional goals of an early years' curriculum should be added

a) Cultural identity, with emphasis on the childs' background
b) Suitable teaching materials
c) Gender equality with planned activities
d) Diversity

c) Group C: Lewisham

Group C visited the Lewisham area, once the cradle of the shipbuilding industry, with Deptford as its main centre. The present population is multiracial and unemployment is relatively high. Post-war immigration has taken place mainly from the West Indies, and in the 80's Vietnam.

The group's programme entailed visits to secondary and primary schools, youth clubs, youth centres, community centres, housing

estates, the police and a field studies centre. This ambitious programme gave a comprehensive view of the environment in which intercultural contact was taking place.

The group was impressed by the energy, enthusiasm and devotion of the school staff and by the cooperation and respect shown by teachers and pupils alike. Any racial graffiti was removed immediately and in the classroom teachers were trying to meet the children at their own level and to cater for their needs.

Each school had available 11 visits per year to the Horton Kirby environmental study centre. Visits were on a one-day basis and the main purpose was nature study. However, there was an intercultural influence in the composition of the groups and a stress on co-operative learning.

These visits raised two questions: to what extent can intercultural education be achieved by developing the curriculum and to what extent are extra-curricular activities needed?

The Albany Centre is a multiracial centre which caters for the needs of the unemployed, the disabled and women. It is a child-and-parents' centre with a creche, a café and educational projects covering subjects such as women's rights and welfare rights. To facilitate the attendance of women in evening courses "safe rides" were organised to and from the activity. Other projects covered sex education and a survey of people's needs. Those responsible for the centre stressed that the education system at present is unfair since it is aimed essentially at white men. The centre's basic philosophy is to help people help themselves. One example was aiding a Vietnamese woman to set up in business. However the centre's funds were being cut so there was some apprehension about the future.

At the Deptford Green school, drawing, music and drama were stressed. The pupils sang Vietnamese songs and were active in a steel band rehearsal. The group felt this was interculturalism at a very concrete level and some reflected that in Swedish schools the immigrant children's cultural background is often ignored.

The Moonshot Youth Club was an important place for many black youths. They suffered from a feeling of alienation but now they felt they belonged and had a place to go to. There was a kind and warm atmosphere there. Some of the major interests were music, dance evenings, gymnastics, football, computing, typing and cooking classes.

The Deptford police officer felt that the dance evenings caused big problems since neighbours were disturbed. The officer also stated there was serious drug misuse and felt that there were "terrific ethnic problems" in the area. Unemployment was high in the 19-25 age group and there was a need for more policemen, especially more mature recruits.

The study visit raised many important questions such as: "Do we know our own working area well enough? What are the social networks of our pupils?" Knowledge of these aspects is fundamental to any effective intercultural education.

7 THE MEDIA AND THE MULTICULTURAL SOCIETY

Bob Ferguson examined the techniques used by the media to perpetuate myths about and to discredit blacks and others. There are ways of considering media that give us conceptual tools for analysing what is going on. Key concepts in this analysis are reading, discourse, power, history, economics and narrative. Images make things seen natural that are not so. Bob Ferguson stressed that interculturalism is "enormously about the majorities". We must stop being patronising and watch our language. We must question paternalistic and patriarchal representations of other racial groups and develop ways in education to challenge the power of the media to contextualise stories and decide unilaterally on their terms of reference. There is an urgent need to develop teachers' and pupils' skills in analysing mass media representations. The key issue is how to unlearn the dominative mode and deconstruct our common sense understandings.

Our main sources of stereotypes of other people are gained from the mass media and from the education system. They often determine our way of experiencing other people and the way we behave towards them. Both the media and the school are important instruments for public recognition of different groups and their cultural identities.

With this in mind Bob Ferguson examined multiculturalism and mass media in a British context. The presence of the mass media is significant inasmuch as we obtain much of our general information about society through them. We lead fairly narrow lives and have no good overview except as provided for us through the media.

How do the mass media mediate the world, particularly in the field of race? Bob Ferguson illustrated this with numerous examples from television, magazines and advertising. It is important to learn how to read the media messages. In his first example we watched a brief extract from the Channel 4 programme "Friday Alternative News" in which a group of housewives were interviewed. The four women who spoke typified a certain opinion in Britain that is not often heard publicly. They were interviewed in pleasant surroundings and uttered in a reasonable way some rabid views on the immigrant community. They were afraid of the community being swamped by "coloureds" even though these only made up 1.8 per cent of the local population. But the programme did not point out this contradiction and overreaction thus allowing the women's fears to remain unchallenged.

It is important however not to polarise media analysis into who is good and who is bad. It is easy to divide people and therefore it is important to find ways of considering media that give concep-

tual tools for analysing what is going on. If we ask emotive questions to start with we only reconfirm our own opinions. How then should we be encouraged to look at images? We have our own expectations and we often see what we expect to see. If we transpose this to the mass media do we see what is there or what we expect?

Bob Ferguson tried to answer this question by presenting two images of the Royal Wedding between Mark Phylips and Princess Anne. The "Radio Times" cover had the couple dressed formally in imposing surroundings the underlying aim being to present them as symbols of authority. The "TV Times" cover showed the same people but in civilian clothes in a romantic setting. Here the message is more personal, Anne is marrying Mark.

Images are made for meaning and can make things seem natural that are not, as in the Guinness calendar African series where young white models were photographed posing as wild animals in a recolonised Africa.

Bob Ferguson then went on to show chronological series of advertisements in which black people featured. The tea advertisement with the caption "Britannia for tea!" is firmly rooted in the idea of empire where the product is brought to the white man by exotic people. "400 miles on the heads of native porters" was another unquestioned slogan with the underlying implication that black people's role is to serve well. These images form the bedrock of contemporary images, with black people being depicted in subservient roles. However, there are a few changes in contemporary advertising where black people are depicted - the tone is less openly racist; slavery and colonialism have been eradicated and the black persons role is one of friend and neighbour.

In the colonial era it was seen as the white man's mission to civilize. Most books with this theme are no longer current but their role has been taken over by video cassettes. The former missionary zeal in the colonies was exemplified by an image of a young black girl having her hair done in a western style and wearing a white blouse.

Some contemporary attempts at interculturalism have turned out to be rather patronising. We were shown an excerpt from a well-known children's television programme for the 7-12 age group in which two of the reporters visited Sri Lanka to look for jewels. The reporter descended into a narrow underground mine helped by a smiling native Sri Lankan whom the reporter "had a job to understand". The programme showed the awful working conditions for this miner but there was no comment on that except that according to the reporter, the miner "scarcely noticed it". There was no indication in the programme of where Sri Lanka is nor any awareness that a civil war is taking place there. Just an emphasis on the nice things such as jewels that can be exploited and extracted from that "exotic" country.

A further TV programme aimed at adults was also analysed. This was a Panorama programme entitled "Liverpool 8. Voices from the ghet-

to". The very title of the programme reflects an alarmist approach and the choice of the word "ghetto" implies that one race is confined by a larger race outside. Instead of an analysis of social deprivation the tone adopted is one that presents riots and gangs behind the unrest. If a multiracial perspective had been adopted the programme could just as easily have been entitled "Voices against racism". A spokesman for the black community is presented in emotive words with racial underpinnings. He is "fit, wiry, intelligent", has "a mercurial nature" and is the "godfather of Liverpool 8". Some of the pictures contradict the commentary but the cumulative effect is to justify racist positions. There was no insight that people do not riot if they have invested in the social system. The programme could have started here but chose instead a superficial analysis which was a genteel form of racism.

Incisive analysis of media presentations is necessary if we are to understand the underlying issues that relate to multiculturalism and thus avoid, in Bob's words, "spreading icing on a rotten cake".

8 MULTILINGUALISM IN LONDON SCHOOLS

Safder Alladina pointed out that there has been a great deal of unclear thinking with regard to concepts and categories when carrying out questionnaires on multilingualism so that earlier statistics are a highly unreliable guide to the true nature of the situation. Indeed it is not easy to obtain correct information on language use since many pupils feel inhibited by insensitive teachers and lack of knowledge when completing questionnaires and therefore refrain from or are unable to tell the truth. Language awareness programmes that precede data collection provide a much better result.

The problem is further complicated by the classification of languages and dialects - an exercise that has definite repercussions on the questions of mother-tongue teaching, choice of community language and the teaching of appropriate variety or register. Kachchi is a dialect of Sindhi, but the socio-political history of the Kachchi people has created a diglossic relationship between Kachchi and Gujrati. Most Kachchi speakers choose Gujrati as their language of literacy although linguistically it is nearer Sindhi than Gujrati. The ILEA censuses consider Kachchi a dialect of Gujrati and include it in that language. Similarly, there is a lack of clarity among linguists and educationists in Britain on the relationship between the Muslim, Hindu and Sikh varieties of Punjabi with their distinct differences in script, lexis and cultures.

Bev Woodroffe, of the Commonwealth Institute, gave a brief account of the various phases in the approach to linguistic diversity in the education system. The development of multicultural, intercultural and anti-racist education in England and Wales has gone through four phases so far. The first phase was during the late 50's and early sixties when reception centres were set up to edu-

cate the immigrants. The ESL teacher was the key figure and the goal was integration. The second phase covered the early to mid sixties and could be characterised as the "homelands syndrome" when there were integrated courses on, for example Jamaica, and pupils were encouraged to bring things about Jamaica to school. In the seventies there was massive information on the need to maintain the home language as a prerequisite to learning the national language. More support was given to home languages and teachers were recruited with the required language skills. In the eighties there has been a growing realisation that we cannot have multicultural education unless the issue of racism is attacked. The Inner London Education Authority developed a far-reaching anti-racist curriculum but there was no national approach, even if many of the ideas were taken up by other authorities. It remains to be seen whether the proposed National Curriculum will take in these issues or leave space for groups to work along these lines and develop in a creative way.

9 PANEL DISCUSSION

Keith Kimberley reminded us that the premises for the course were to come together from various nations to think and argue about interculturalism. The prerequisites for a creative dialogue are reciprocity and openness. It is easy to say broad things and to be liberal in making statements about interculturalism. However, it becomes more complex when theories have to be grounded in practice. The teaching of history for example can be a fruitful way to ascertain whether interculturalism has made any headway because, as was noted in the Swann Report, how we write history tells us whether we acknowledge the contribution of all.

The important questions which each country must address is "Is what we teach sound for children growing up in an international society? Do they have real knowledge of the world?" This implies a major rethink for us all. We must be prepared to look at conflicts in our societies. It is not enough with the rhetoric of intercultural processes we must also recognise how difficult it is. As Micheline Rey pointed out in her report (1), interculturalism "concerns the whole of society and the way it reacts to what is different."

An intercultural approach proposes more than compensatory education. The Council of Europe programmes clearly involve work on a variety of fronts. There are programmes concerned with the needs of migrants (but these do not cover Black UK citizens), programmes to combat zenophobia and thirdly programmes concerning human rights. As Maura Rolandi-Ricci points we must emphasize the economic and social conditions for intercultural relations (2). Much socio-economic work is needed in addition to educational work if there is to be any real change.

Many of the groups came in contact with topic teaching, for example air, fire, water, transport, and observed a concrete intercultural approach. Another traditional topic is "The Pilgrim Fathers", who sailed to the United States in "The Mayflower" in

(1) Rey Micheline: The education of migrant workers' children "The training of teachers" - Final report of the working Party (DECS/EGT (84) 84).

(2) cf. L. Jones and R. Kimberley (edited by): Intercultural education: concept, context, curriculum practice, Council of Europe, Strasbourg 1986.

1620. An intercultural approach entails re-thinking and re-examining what actually happened. On the political level what should one point out? Was it a process of discovery or one of religious intolerance? What were the actual beliefs of these emigrants? On the level of gender one should examine the nature of society in Britain at that time and what this group tried to establish in the United States. They are referred to as the "Fathers" but there were many women among them. The churches gave equal value to men and women.

In many schools what probably takes place, with regards to this topic, concerns peripheral things such as dressing up in period costume. The challenge to do some critical rethinking is not taken up. However, it is of central importance.

Within ILEA there has been an English language project in which pupils have been encouraged to write about their own lives. These autobiographical accounts were printed under the title 'Our Lives' to encourage other children to write similar accounts. The compositions draw on experiences of changes in pupils' lives - migration, settlement and how they shape their lives in a changing culture. The response has been very encouraging and a sequel has been published. This is one way in which schools can acknowledge each pupil's contribution. The publications are available from

The English Centre ILEA
Sutherland Street
London SW 1

Jagdish Gundara emphasised that the usefulness of the case-study approach is that it shows reality, warts and all. However, we should not look at schools alone but also at the important support services.

The reports from the visits raised five important points. Firstly, the problem of defining terms in the field of interculturalism is one that must be addressed. When does a host country stop being a host and when does a migrant become a national for example? Is there any need for the continued use of the concept "second generation migrant children"? Many or all of them were born in the host country and are often nationals of that country. It is important to deconstruct received wisdom in this field. The term "ethnic minority" implies an "ethnic majority". The question of the difference between an ethnic minority and a national minority must also be discussed.

A second issue which needs to be addressed is that of racism. It is in no way confined to the UK. In a report to the European Parliament in 1985 the Federal Republic of Germany is described as a "non-immigration country" so that Turks and others are seen as "auslander" and constitutionally excluded. In Belgium the basic problem is how to get the Flemish and Walloon people to cooperate on matters of bilingualism to make Belgium a viable nation-state. Yet there is an attempt to sidetrack from these fundamental issues and to scapegoat the immigrant community as the cause of the malaise in Belgian society. The Minister of the Interior Joseph

Michel said in October 1987 "We risk being like the Roman people, invaded by barbarians, who are the Arabs, Moroccans, Yugoslavs and Turks. People who have come from far away and have nothing in common with our civilization" (New York Times 22.11.87).

The Ancient model of history acknowledges connections between Egyptians Phoenicians and Greeks but was replaced in the 18th century by four main forces: a Christian reaction, the rise of the concept of "progress", the growth of racism and Romantic Hellenism. These forces were concurrent with the growth of the nation state and its wish to exclude the contributions of some groups to human development.

Rising from the question of definitions are the terms we use in education. What do we mean by culture, multicultural education, anti-racism and interculturalism? Perhaps a more fruitful way of looking at these issues is to conceptualise them as education in and for a multicultural society, which should be anti-racist and intercultural. (Most societies are multi-faith and multicultural.)

Interculturalism also raises basic questions about knowledge. A critical reading of European thought is needed so as to reappraise the way in which knowledge is currently constructed. This different reading ought to involve a deconstruction of the way in which the diverse origins and developments of human history have been obfuscated. While societies are fundamentally diverse the dominating groups and elites have ignored the enormous contributions of all groups to the production and creation knowledge.

The national constraints not only structure knowledge in terms of excluding contributions of the "other", who may include women, linguistic communities, religious minorities or non-believers, as well as those who are considered to be racially different. Thus there are fears in Britain that the national curriculum may be nationalistic and therefore exclusive.

As we approach the 21 st century the thrust of educational debates ought to be towards international and universal perspectives of knowledge and not the reassertion of the outmoded national model which excludes certain peoples and bodies of knowledge. This process would entail educators becoming involved in assisting the "other" to speak for themselves and to articulate their cultures and histories. What is needed in all countries is a universal education.

UNIVERSITY OF UPPSALA
IN-SERVICE TRAINING DEPARTMENT

P R O G R A M

1988-03-11

UNIVERSITY OF LONDON
CENTRE FOR MULTICULTURAL EDUCATION
INSTITUTE OF EDUCATION

COURSE F724Ua/b - "INTERCULTURAL EDUCATION", LONDON 1988-03-20--25

Time	Monday 21 March	Tuesday 22 March	Wednesday 23 March	Thursday 24 March	Friday 25 March
09.00 - 10.30	Room 642 Opening: Director for Institute of Education Carl-Axel Sparrman for Council of Europe Presentation of programme Jagdish Gundara Bev Woodroffe Admin: Keith Kimberley	V i s i t s schools	Comparing notes on visits (in visit groups) Preparing presentations Rooms 801, 802A, 803 822, 826, 828	Room 642 Presentations - key features of area - schools - agencies	Room 822 Responses and discussion
11.00 - 12.00	Education and Diversity speaker from DES*				Conclusion: (a) Course rapporteur (b) Jagdish Gundara
L U N C H	John Adams Hall		John Adams Hall	John Adams Hall	Committee room I
13.30 - 14.30	Education system in schools to be visited Crispin Jones Room 642	V i s i t s community agencies	13.30 - 15.00 Media and the Multicultural Society Bob Ferguson Room 828	13.30 - 14.30 Presentations continued	
15.00 - 16.30	Groups: preparation for visits Rooms 512, 515, 642 703, 705		Options Preparing presentations (cont'd) 17.00 Logan Hall (LI) Public Lecture **	Social implications of Bilingualism Urmi Chana	
27		V i s i t s community groups		Farewell Party Commonwealth Institute	28

*) DES = Department of Education and Science

**) Details on separate sheet

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APPENDIX I

APPENDIX II/ANNEXE II

List of participants/Liste des participants

Participants within the CDCC's Teacher Bursaries Scheme/
Participants (Système de Bourses du CDCC)

BELGIUM/BELGIQUE

Mr Roger Coenen, Gravierstraat 108, B - 3700 TONGEREN

DENMARK/DANEMARK

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FEDERAL REPUBLIC OF GERMANY/
REPUBLIQUE FEDERALE D'ALLEMAGNE

Ms Inge Hack-Mertins, Hochkamp 29, D - 2000 OSTSTEINBEK

Mr Hans-J. Schwenke, Katerstieg 17b, D - 2071 WITZHAVE

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P - 6300 GUARDA

SPAIN/ESPAGNE

Mr Cayo Martin Frano, Pª Canalejas 11-H 5ª0, E - 3900A SANTANDER

Participants from Sweden/Participants suédois

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- Agneta Johansson, Fredagsvägen 21, 902 66 UMEÅ
- Eva Stålnacke, Bromsgatan 2 F, 981 36 KIRUNA

UPPSALA HOGSKOLEREGION

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- Alice Hult, Betgatan 51, 754 49 UPPSALA
- Sigurd Westerberg, Rönnbärsvägen 12, 711 00 LINDESBERG

STOCKHOLMS HOGSKOLEREGION

- Margareta Bergstrand, Lindhorsvägen 117, 147 00 TUMBA
- Ursula Estmer, Adler Salvius väg 155, 146 00 TULLINGE
- Marijke Hedström, Hornsgatan 26 A, 117 20 STOCKHOLM
- Gunnel Wiberg, Tallstubbsbacken 6, 163 54 SPÅNGA
- Agneta Tengsand, Hugingatan 22, 195 00 MÄRSTA
- Berit Määttä, Bärsta gård, 151 52 SÖDERTÄLJE

LINKÖPINGS HOGSKOLEREGION

- Eva Björeus Jutendahl, Krokgatan 5 A, 582 63 LINKÖPING
- Reidar Sunnerstam, Vinkelgatan 18, 602 36 NORRKÖPING

GÖTEBORGS HOGSKOLEREGION

- Sigge Arenäs, Slingergatan 18, 431 39 MÖLNDAL
- Birgit Persson, Majtorpsgatan 37, 422 56 HISINGS BACKA
- Solveigh Svedbergh, Fältvägen 10, 522 00 TIDAHOLM
- Hans Werner, Arrendegatan 46, 462 00 VÄNERSBORG

LUND/MALMÖ HOGSKOLEREGION

- Rolf Erland, Harsövägen 34, 352 44 VÄXJÖ
- Birgit Gustafsson, Strandvägen 5, 311 00 FALKENBERG
- Gunilla Jungner, Kastanjegatan 23 C, 223 56 LUND
- Malcolm Webber, Annerovägen 25 B, 252 65 HELSINGBORG

APPENDIX III/ANNEXE III

Groups for school visits
Groupes de visites d'écoles

GROUP A/GROUPE A	Facilitators/Responsables
Agneta Johansson	David Whitely
Eva Stälnacke	Ruth Mendelsson
Astor Christoffersson	
Sigurd Westerberg	
Birgit Persson	
Hans Werner	
Kirsten Hagemann	
Hans Schwenke	
Pieter Christiaan Boevé	

GROUP B/GROUPE B	Facilitator/Responsable
Agneta Johansson	Geoff Nuttal
Margareta Bergstrand	
Gunnel Wiberg	
Eva Björeus Jutendahl	
Rolf Erland	
Birgit Gustafsson	
Roger Coenen	
Giuseppe La Rocca	
Bodhild Baasland	
Cayo Franco	

GROUP C/GROUPE C	Facilitator/Responsable
Alice Hult	John Van Santen
Marijke Hedström	
Berit Määttä	
Reidar Sunnerstam	
Sigge Arenäs	
Solveigh Svedbergh	
Malcolm Webber	
Jean-Michel Eloy	
Inge Hack-Mertins	
José Saraiva	
Britt Wennerfors	